Rough Field Notes - Misc

B19.0054/010(01)

Passed on to B C by Westminster people, regardless of truth. Cooking by big fire, throw stones on same, lift out & put in box 4 times change & food is cooked. ~~This story~~ This method prevalent all over coast. A Westminster a poor man man was cooking fish in this way. Fish are about dried when caught. Tongs got broken. One muchust. Fish practically cooked on 4th turn, when tongs broke & fell with splash into pot. At this age he was worn during salmon season. Boiling water splashed up, injuring him. Even in pain he thought that man was less protected than most. This worried him mentally. He fainted, & while in trance ① God spoke to him. God saw man was worried & said "I see you are worried of lack of clothing. I have message for you. Away to east, where sun cometh a race of people shaped in your own image approach, & they will save you in this trouble. When they come you will find they can cook, & warm houses, have even floors & sleeping place, good cook-pots etc. All will be warm & fire will be invisible. After this vision man became a doctor and he built himself a house, rather elegant in shape. ② ~~Prior~~ Prior to vision, he moved back towards Vancouver. He slept upstairs, using ladder. He went as far as Seattle, Komox & Nanaimo, ~~to~~ God having told him to pass on the message. He reported his own vision, & decided that people would wear clothes

the divine message. No test of truth, word accepted. When people get home old clothing is burnt, & as they burn they speak to things as they are burnt, say "Come back as new"! Firm belief, no elipsis what. Burn clothing, moccasins, pots, baskets

All dances are accompanied by songs, each with own tune, words of introduction of the dance, repeated, "Keep looking up above"

see p. 9.

only hands, faces & feet open. Would come in present generation. The people ate many clams, most easily gathered at time of big tides, full or new moon. Now medium tides, when hard to get clams. People to test him asked whether he could get clams (knowing it impossible). Man was upstairs, without raising head he said "Yes"! "Get ready, I will join you immediately"! People thought it joke, but man came down, with eyes tight closed. People made way for him & he went towards water's edge, eyes closed. When he got way, he put down hand to feel water, he kept advancing (Joshua put feet below us) and rolled water back as if rolling back edge of mat, exposes clam bed. Then he turned to fetch people. When he reached weed at outer end of bed he knew he was at end. The waters were now like wall as high as self, & like wall on each side. Man held waters in position with back, yet became not wet. Indians came & dug clams, some looked in fear at waters. When all wanted clams dug he backed them home, & as he advanced towards shore the waters became normal, & covered old area.

Story long before white men.

There were many more villages before flood than after.

Nothing ever heard of occupants, now went towards two places mentioned above.

~~tsaq~~ waqit hai

tsekwe

As sent by God, she knew everybody & everybody was in her charge

gi'gesnaxtx

Eg. Canoes passed & repassed when she was without coming to pay her allference.

xo'ttiz

It rained & rained & rained. The mountain creeks became big, & the rivers. The valleys became flooded. People made big canoes. Those who had not tried to get into others, unless related were refused. Valleys became filled & a few small nts. nu'skals·t nt (highest in BC valley with known top), the floods continued & top of this mountain alone was left. People fled canoes to this mountains & stayed there awhile ~~nts~~ rains high. One canoe broke away & broke up at China Hat. Another " at Skeena. This due to strong winds accompanying flood. As proof of unreasonable, a new Westminster canoe landed on nu'skals·t nt. A huge camp was made on top. Waters stayed up long enough for people to be almost destitute of food. Finally waters subsided. Years after a man scaled this mountain looking for relics of camp. He found relics proving camp.

(Local myth now comes). 450 or 50 miles down coast is Restoration Bay, near home. God had sent a ♀, to whom all were wards, chaitn. ♀ took up central position at Restoration Bay. At this time people had fallen into evil ways. She left because of evil ways, & were going from bad to worse. She went to south, where she landed in distant land. Ages later a nu'skalst man set out to verify flood story again, old location being handed on. Gales frequent on top. When he got to top, a gale prevented further search. He was a

obtain power, see page 12.

He found spoons & other relics turned to stone at Stop.
Because this man saw this smoke he was regarded as having had a partial revelation & henceforth was 'qwi'oxs̱əm
smoke not made by human hand, hence plur. : 'qwi'oxst̓ən
(evidence of (sent) power).

married man & w was good woman. He decided to ~~[illegible]~~ obtain power. He built own bedroom up in top of house, where he slept by himself. He kept count of days. He went alone to wash in woods at regular interval, (Joshua not know interval) no man seeing, if seen he lost power. This continued for a year. On same day of next year, August when birds sound he climbed again & reached barren land. People in tube knew of his departure. A good day, two times, no clouds, plenty of sun. Good day for careful preparations. He looked E, where sun cometh, turned slowly southwise, & when looking S he saw big column of smoke arising perfectly straight. It arose from a beautiful skeleton, no hoarfrosts. Turned to SW, then to W where he was a lovely country. Further he turned & in N all was dark & ominous. Finally he completed circle. Meanwhile Indians below waited his return. On 3rd day, away he drew near, & people went to meet him. He told them to come to own house. He took a box, stood on it, & told people all he had seen. When story finished, the door was opened, a gust of wind came thru door, blew dust & ashes from fire on to him & he fell dead. No mark on him. People were grieved. They [illegible] to hear more. He was taken & buried. (Recently told to Joshua, that

When a woman a little girl 14,
(Snakhen) came to Bella Coola.
Joshua's M not born when Snakhen
came. ~~for~~ When Joshua's M a little
girl, 1st girl was just past age
of child-bearing. Joshua was
last child of M. Joshua is ~~last~~
Row 56.

(Snakhen) came long before
Mackenzie

On top of the 40 hour class, there's the, about [illegible] hours, in which [illegible] teachers prepare to [illegible] the 4 days how hard it is going to be, to [illegible] for the future

[illegible] projects [illegible] projects, [illegible] but they have [illegible] buildings [illegible] to pass the [illegible]

[illegible] [illegible] [illegible] [

~~Entertainment~~ Jessie Hite big Band on Friday Eve. Price
[illegible] to [illegible], not all Leaders moving. Dancing under cover! 6 or
[illegible] service. Dinner entertainment for Legion Auxiliary & [illegible]
parade. Use Elks Building for 2 or 3 nights, Saturday afternoon & dance
till about Early or Evening Sat. Look for motor boat Circus,
4 bright clowns — 1 Mule skin with us, & Clown Band about
Surprised. — 8 Elks Clowns — Circus Days with us & Keep
Smile. — 12 Elks Clowns — Circus Spirit Day — Keep Smiling —
Elks — 16 Elks Clowns — Visitors Days. Have Lots Laughs
Whatever you want Nothing too small for Elks Clowns
Welcome Visitors

(Tête de Indien)

A. S' indiens

or it goes it goes into a wolf.

I am dead — 4 parts of (hikmanoas) go flashing around. Joshua held 4 nails, he chops 3, the 1 held is good & goes aloft. The 3 parts go visiting, rarely communicating with hikmanoas occasionally man has feeling that someone has died, but he does not know who it is, but believes that soon he will hear. (hikmanoas) splits into 3, one part into owl, 1 into wolf, 1 stays with corpse.

Joshua knows one instance only. Near Tallis a bunch was on river bank 1 man was using evil words, though girls present. An owl kept hooting. The people told man not to use evil language: perhaps an old relative was listening. The man was brave, asked owl if he were relative. he answered. Question asked 4 times. On 4th time owl said he was so-&-so, a [illegible] of man who was [illegible] Happened before Joshua's life-time.

No further idea of what happens to owl.

Old Indians pierced ears. Children born have small coverlets.

No idea of what happens to 1/4 fly aloft.

Body rots, but 1/4 stays with body, i.e. it becomes earth

Joshua had son Sampson, who went to school. No 1 boy. Returned from school. At age of 22 died from consumption. He called parents, Joshua at

19 Skin robe with shoulder muffs. He suspends this on stick & starts a chant. He points this, up, down, around world – sunwise. Finally he locates (hinanoas) & it goes into robe. (Athtswola) puts robe around sick man who recovers immediately. Some old men who were alive when Joshua a boy knew this art, how died. Nobody now able to do this. If failure to achive power, use of Doom wala & lack of chastity.

Son of (athtswola) does not get inherit power. It comes as special vision, but man must get power before he can perform

go[illegible]'xotl'hm original name.

t a·kwoła = name after sisiut.

A woman here (age 50), her father had powerful sisiutl. Sisiut is the power from above which gives man power. This man lived at Falls. He was very sick, coughed up blood, almost dead. (sisiutl) was given to him. He became rapidly well. The man was so sick that no doctor could help. Eagle's feathers were put on top of body, he was left alone. Then came sisiutl, & he became strong. He used to demonstrate.

Thinking back people began to remember a few instances power towards power. Everything had much thought of it.

foot of bed. M at head. Sampson told them to live straight, not to have anything to do with evil people. This was said as parting message. The boy child was buried. Joshua in grief, slept in clothes on floor. Suppose Joshua sitting in inner room, can tell visitor by voice. Joshua sat one morning, to heard voice of Sampson calling 3 times, Joshua said, "Hello". The voice again told him to stay with good. Mr. Gibson visits Joshua same day, Joshua tells him story of voice. Mr. Gibson then told story from good white man in Rivers Inlet, who had son in Japan. A letter had come telling of serious illness of son. 2 days later when working in store, something grabbed canoe. He tried to stop back, saw own son. Subsequent news that son died at exact moment. Joshua uses this as proof of farewell visit of (Christianity)

(sent) causes shells. (70)

~~3 men having (visit) power can send his power into mountain, & coast Indian to carry away an enemy. All powerful things, names of~~ could be employed to person.

No reason; but always used.

power, e.g. (Joshua saw) - He took stick 2 or 3 ft. long, 3 in. diameter round which he wrapped wrappings of cedar bark, spirally. When dying the man was alone & got in touch with the aloft & was told he would recover & must use power beneficially. He was told of stick. On ends of stick a tuft of bark. In dance he had a similar but bigger stick hung over door. He shows people his stick, of easy construction, & while he dances he sings, giving glory to his pursuit. He dances under place where big stick hangs horizontally, blows on end of stick held in hand, and throws it up end on at big stick. It sticks by folded cedar bark. Again he dances & sings. He comes back, jumps up, catches end of small stick & is held off ground. The small stick swings, with man hanging on. He released hold. Held out hand, threw other hand up & blew 2. The stick dropped. Evidence of power of stick. By means of this stick he could heal. Told when pain, pressed end